



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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### OSAGE UNION MISSION.

REV. MR. VAILL'S JOURNAL FOR AUGUST,  
1824.

#### *Death and Funeral of an Indian Woman.*

Aug. 19, 1824.—Just as Dr. Palmer and myself were about taking up our horses for the village, we received a line from Br. Chapman, at Hope-Fields, stating that the wife of Ses-sa Moi-neth, one of the settlers, died last night, and was to be buried in a Christian manner. According to his request, we turned our course to the settlement.

The corpse was put into a coffin, and carried on a bier by the Brethren and by the Indians. The mourning husband and others followed in decent order.

The deceased was dressed in her best apparel, and in addition, Sister Requa spread over her remains a linen sheet, in token of respect. A prayer was made by myself, and an address by Br. Chapman, which were well interpreted. There remained but a single vestige of their former superstition. They painted her face, that it might be known in the world beyond the grave to what clan she belonged, and that she might be respected accordingly. There was none of the crying and lamentation usual on such occasions; no pulling the hair or beating the breast. All was stillness. My mind was filled with a solemn and joyful sensation; solemn, because it was death, and the departed spirit had gone to that God of whom she had no proper conception; joyful, to witness so important a step towards civilization as a Christian burial. When I contrasted this with their distraction and howlings, and their depositing in the grave the smoking, cooking, eating, and riding utensils, and killing a horse on the spot that the deceased might be accommodated with the means of living and journeying; and when I came to hear from Br. Chapman that this manner of interment was the choice of the husband, and originally the desire of the departed wife, who had, while living, chosen to walk in the ways of the white people, I was much relieved from

those feelings which have sometimes taken hold of me, in view of the general backwardness of the nation to change their habits.

#### *State and Progress of the Indian Settlement.*

It being sunset before the funeral was over, we concluded to remain till morning. Brs. Chapman and Requa have each of them a cabin, connected by a covered spaceway. They live in common as we do at Union, except that when it is more convenient, they eat separately. Br. Requa has the sole care of the secular affairs of the settlement, and of that branch of the Missionary family. Br. Chapman is excused from labour and care, except what may be necessary in those attentions which his feeble partner may require. While it is Br. Chapman's duty to gain the language and labour among the Indians in spiritual things, Br. Requa is with them to teach their hands to labour, and their fingers to work with skill and cheerfulness. This of course takes up the Brethren's attention in the appropriate business of the missionary; and already, within a very little time we have had our reward. Their fields are waving with corn. They have loaded a canoe two or three times with melons and other productions, and carried them fifty miles down the river to market, and sold them for cash. To see the Osage, for the first time, count his money, the fruits of his industry, affords no small satisfaction. The village of Hopefields presents a new scene to the traveller through the Osage Territory, and the transactions of this day over the grave of one whose kindred never before sought the aid of Christians in burying their dead, should be a reproof to all who are ready to say the Indians will never change their habits, and should lead them to come forward to the help of the Lord.

#### *Visit to Clamore's Village.*

Aug. 20.—Taking the Interpreter, who resides at the settlement, we departed this morning for the village, which we reached about 3 o'clock P. M. About half way, on the top of a hill that overlooks a vast plain to the East, is the grave of *Coo-she-see-gre*, or the *Big-Tract*, a former chief, and father of Tally. This man, being a great friend to the Ame-



ricans, requested, when he was dying, that he might be carried to the top of that hill, and there buried with his face towards the East, that he might have the pleasure of seeing the white people as they come to visit the Osage village.

As we approached the town, we saw hundreds of children, all nearly of the same size, flocking towards us. Clamore, at whose lodge we put up, received us with his usual attention, but at this season of the year, when they have just returned from their hunt, their lodges are more than usually cluttered and dirty. They are now gathering their corn. Indeed it is picked and brought into their houses. The industrious women are shelling and spreading it out on skins to be cured in the sun, when it is put into bags and piled in one end of the lodge. Their crop of corn is better than usual. They lose much of the goodness by gathering it so early, and they gather it early to save it from being destroyed. What is very troublesome in the village is the armies of dogs which attack you on every side as you go from one lodge to another. If you carry a club in your hand you can seldom hit one of these fierce creatures, as they are much skilled in the art of dodging. In the evening, my attention was called to a war ceremony. A number of young warriors, who are to start day after to-morrow, (the Sabbath,) on a war expedition against the Pawnees, to avenge the death of some of their people lately lost, were feasting, and haranguing and consulting together in a retired place. On such occasions they wish to be by themselves, and it was only on condition that we would not speak to them that Dr. Palmer and myself obtained permission of the chief to be spectators for a few moments. While they were thus consulting, one family was crying most bitterly over the death of their friend, killed by the Pawnees. I remonstrated with Clamore against this Pawnee war, which they always keep up, and advised him to make peace. He said that the Pawnees would never keep a peace, but would come and drive them from their town; and that they had already come so near as to destroy their corn and shoot their arrows into the village. But his main argument was this—we cannot stop the war until we have avenged the death of our friends, or in other words, till we have balanced the account. But the great reasons are the following: 1st. If they had no war with the Pawnees or any other nation, their young men would not become brave; and, 2dly, if they had no war, they would have no means of supplying themselves with horses. Their religion also leads them to war, to avenge the death of friends, even if they die by sickness. This is illustrated by Tally's observation a few days ago at the Mission house. He had just lost his daughter by sickness. He said that he

had just returned from a successful war against the Pawnees, and had time only to take his daughter into his arms, and she died. Now, said he, I must go once more to avenge the death of my child. Such an expression from a chief apparently so amiable in his mind and so agreeable in his manners as Tally, was shocking beyond expression.

Our Interpreter had a message to the Chiefs from the Agent, requesting their attendance at the Cantonment in four days, to have an interview with the counsellor for the prisoners at Little Rock, who had come up to take their depositions, by way of preparation for trial in October. This message was delivered soon after our arrival. The chiefs were called together, a consultation held, and they agreed to go. After having been invited to eat at ten different lodges, and having finished the business of the day with prayer, we spread our blankets and lay down to rest.

#### *Final interview with Clamore.*

Aug. 21.—The hooping-cough prevails among the children of the village, and Dr. Palmer has been occupied all the morning, as he was last evening, in administering to those who are in need. We consider it our duty to administer medicines, as we preach the gospel, without remuneration. This bill of expense however, has not at any time been great. Before we left the village, I had another interview with Clamore, in which he still contended for the propriety and the right of avenging the deaths of relatives by slaying some of his enemies. In the course of his arguments, he plead that the white people proceeded by the same rule, in requiring the late murderers. I told him that those murderers had broken the laws of God and man. In reply, he said the white people had broken the laws of man and of God too, in hunting on their ground. I was about to proceed to give further instructions, when an invitation came for us to eat. As they were like to be in great commotion to-morrow, the braves going to war, and the chiefs to the garrison, I concluded to postpone preaching in the village for two weeks. I therefore announced to the Chiefs my intention to visit them again in two weeks, to preach on *God's day* his word to them and their people.

#### *Osage Youth preparing for the School at Cornwall.*

This morning, found Robert Munroe at his mother's lodge, who has been from Union ever since June. When the order from New York was made known to him, he replied that he wished to go to Cornwall. Stephen Van Rensselaer is desirous to do the same, and we shall get them under way, if possible, by the last of September. Tally told me if they should call for his son, he would also send



him. Would it not be of great benefit to the nation for the Board of Managers to send for one son of Clamore, the first Chief, and for Philip Milledoler, Tally's eldest boy? Language fails to set forth the probable importance of this measure. Could a few youth, who have influence be separated from the nation and become civilized, and feel themselves independent of the foolish superstitions, of these people, they would probably promote the reformation of the nation beyond any other means. I have only time to subscribe myself,

Yours, &c.

(Signed,) WM. F. VAILL.

### GREAT OSAGE MISSION.

JOURNAL FOR AUGUST, 1824.

#### *Visit to the Indian Villages.*

Aug. 6.—Brs. Dodge, Montgomery, and Sprague set out this evening on a tour to the Indian Villages, with a view especially of consulting the Little Osages on their disposition to receive a branch of the family to live near their village, for the purpose of aiding them in acquiring the use of the plough, and the other necessary arts of life, as well as of enjoying a more favourable opportunity of instructing them in the things of religion.

#### *Cruelty of an Osage mother to her dying Child.*

Aug. 12.—A little Indian girl died at the tents near the Mission-house. Her mother refused to have any medical assistance rendered. She said she wished the girl to die, and even attempted to stop her breath when in the agonies of death. Such is the effect of Pagan darkness! While it leaves the bereaved relative to the most frantic excesses of grief, it perverts even the fond affections of a mother from their proper channel, and in the hour when most a mother's tenderness is needed, exposes her hapless offspring to the wayward suggestions of ignorance and depravity.

*White-Hair's people*, with whom we have had most intercourse, appear to be slowly inclining to civilized life. Many of the men this season have assisted the women in cultivating corn, a thing which formerly was almost unheard of among them. A number of the most considerate listened to the word of God, which was dispensed to them, though in a broken manner, by brother Montgomery, and with a good degree of attention and candour. They said they could not understand some part of what brother M. said, and wished the brethren to procure a good interpreter when they visited them again.

*The Little Osages*, from their want of opportunity to become acquainted with our views, were, not unexpectedly, found to entertain

many prejudices. The principal chief, and a number of the leading men said, it would be quite agreeable to them if a few individuals of the family should come to reside near them; but they were apprehensive that their young men could not be restrained from stealing or injuring our property.

#### *Barbarous Treatment of the aged and infirm.*

During their stay in the Possagony village the brethren witnessed another instance of the shocking custom of hastening the death of persons supposed to be near their end. It was in the case of an old man, who had been painted and attired for his journey to the invisible world, but who did not appear likely to depart so speedily as his friends expected. Wearied with the vociferous lamentation which they had continued for several hours, they placed a thick blanket over his mouth and face, in such a manner as greatly to hinder his respiration. It being immediately removed by the brethren, the family waited some time longer, when, after performing some further ceremonies about the dying man, they again drew the blanket over his face, doubling it, the more effectually to accomplish their purpose. The brethren having interposed a second time, the poor man was permitted to breathe his last in peace. The worthlessness of the grief exhibited on these occasions appears also from another circumstance: a crowd of women, greatly incommoding the sick man by their noise, and by preventing the circulation of the air, the brethren advised the family to have the lodge cleared, to which one of the sons replied, that when several bags of provision, which had been laid on the floor, were distributed, they would withdraw, which took place some time previous to the death of the old man, and at once terminated the crying of the women.

### INFIDELS CONVERTED FROM THEIR ERRORS.

1. Charles Gildon, author of a book called the *Oracles of Reason*, was convinced of the fallacy of his own arguments against religion, and the danger of his situation by reading Leslie's *Short Method with a Deist*. He afterwards wrote a defence of revealed religion, entitled *The Deist's Manual*, and died in the christian faith.

2. Sir John Pringle, one of the first characters of the present age, though blessed with a religious education, contracted the principles of infidelity, when he came to travel abroad in the world. But as he scorned to be an implicit believer, he was equally averse to being an implicit unbeliever.—He, therefore, set himself to examine the principles of the gospel of Christ, with all caution and seriousness. The result of his investigation, was a full conviction of the divine origin and authority of the gospel. The evidence of revelation appeared to him to be solid and invincible; and the as-



ture of it to be such as demanded his warmest acceptance.

3. Soame Jenyns, Esq. member of Parliament for Cambridge, by some means had been warned aside into the paths of Infidelity, and continued in this state of mind some years. Finding his mind, however, not at rest, he was induced to examine the grounds upon which his unbelief was founded. He discovered his error; was led to believe in the Saviour of mankind; and wrote a small treatise in defence of the gospel, entitled a *View of the Internal Evidences of Christianity*; a work worthy the perusal of every man who wishes to understand the excellency of the religion he professes.

4. Doctor Oliver, a noted physician at Bath, was a zealous unbeliever till within a short time of his death. Being convinced of his error, and the danger of his situation, he bewailed his past conduct with strong compunction of heart, and gave up his spirit at last, in confident expectation of mercy from God through the merits of that Saviour, whom, for many years, he had ridiculed and opposed. "O," said he, "that I could undo the mischief that I have done! I was more ardent to poison people with the principles of irreligion and unbelief, than almost any christian can be to spread the doctrines of Christ."

5. General Dykern received a mortal wound at the battle of Bergen, in Germany, A. D. 1759. He was of a noble family, and possessed equal abilities as a minister in the closet, and a general in the field, being favored with a liberal education. Having imbibed the principles of infidelity, by some means or other, he continued a professed deist, till the time he received his fatal wound. During his illness, however, a great and effectual change was wrought upon his mind by the power of divine grace, and he died in the full assurance of faith, glorying in the salvation of Jesus, and wondering at the happy change which had taken place in his soul.

6. John, Earl of Rochester, it is well known, was one of the wickedest and wittiest men in the kingdom. The hand of God, however, being upon him, he was brought to a deep sense of the danger of his situation, and abhorred himself in dust and ashes. After this, he acknowledged, that all the seeming absurdities in the holy scriptures, fancied by men of corrupt and reprobate judgments, were vanished, and that their excellency and beauty appeared, now that he was come to receive the truth in the love of it. "I shall now die," said he at last, "but Oh! what unspeakable glories do I feel? what joys beyond thought or expression am I sensible of! I am assured of God's mercy to me, through Jesus Christ. Oh! how I long to die, and be with my Saviour!"

For the admonition of others, and to undo, as much as was in his power, the mischief of his former conduct, he subscribed the following recantation, and ordered it to be published after his death:

"For the benefit of those whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am now appearing to be judged: That from the bottom of my soul, I detest and abhor the whole course of my wicked life; that I think I

can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have lived without hope, and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of Grace: and that the greatest testimony of my charity to such, is, to warn them, in the name of God, as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock at sin, or condemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen."

7. Capt. John Lee, who was executed for forgery, March 4, 1784, became an infidel, through reading the elegant, but sophistical writings of David Hume. Deeply, however, did he repent his folly, when he came to be in distressed circumstances. "I leave to the world," said he in a letter to a friend the night before his execution, "this mournful memento, that however much a man may be favoured with personal qualifications, or distinguished by mental endowments, genius will be useless and abilities avail but little, unless accompanied by a sense of religion, and attended by the practice of virtue."

8. Francis Junius the younger, was a scholar; but had imbibed a deadly prejudice against the truth of the bible. His father perceived the fact in grief, and placed a New Testament among his books of study. The infidel son finding it there, took it up one day, and thought he would just open it, to view some passages that might meet his eye. His eye fastened on the text; "*In the beginning was the word*," &c. He was so struck with the text, that he read on through the chapter. He found himself solemnly arrested with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing every thing human. He says; "My body shuddered; my mind was all in amazement; and I was so agitated the whole day that I scarce knew who I was." He adds with gratitude;—"Thou hast remembered me, O Lord my God, according to thy boundless mercy, and didst bring back the lost sheep of thy flock." From that time the relish of his soul was turned from the objects of his past delights to the word of God, and the great and glorious things of his kingdom. Oh, unbelievers of the word of God; ye must experience the same change by the Spirit of grace, or you must sink in eternal death.

## ORDINATION OF DEACONS.

A writer in the Boston Telegraph says "I should like to have some of your correspondents assign the reasons (if there are any) why it is, that our Congregational Churches in this region have done away to a great extent, the Apostolic practice of ordaining Deacons? I doubt whether any substantial reasons can be given.

Would not well written articles on this subject be useful? Our forefathers considered the ordination of Deacons an important ordinance.

*Three score years and ten.*

Salem, Dec. 7, 1824.

In answer to these inquiries, we publish the following important document.



At a meeting of the North Association of Litchfield County, (Connecticut,) holden on the 27th day of September, 1797, at the house of Rev. ASAHEL HOOKER, at Goshen, voted, That Messrs. EDWARDS, MILLS, and GRIFFIN, be a Committee to publish the substance of certain manuscripts on the duty of ordaining Deacons, which have been read before this Association.

A true copy,  
Test, JONATHAN MILLER, Scribe.

**Question.** Ought deacons to be ordained by the imposition of hands?

The practice of imposing hands in certain cases seems to be very ancient. Jacob laid his hands on the sons of Joseph, with design to impart a blessing to them.\* In the days of Moses it was the custom to ordain in special office by the laying on of hands. By this ceremony were the *Levites* ordained;† and Joshua was made the judge and captain of Israel.‡ When things were to be set apart to solemn use, the separation was made by this ceremony. Thus things for sacrifices were consecrated.§

Under the New-Testament, by this ceremony, Christ and the primitive saints effected miraculous cures;|| Christ communicated blessings perhaps of a spiritual kind;¶ the apostles communicated to believers in general the miraculous gifts of the Holy Ghost;\*\* the disciples were set apart to any special work;†† Elders were consecrated to their offices;‡‡ special qualifications for office were communicated to elders;§§ and, lastly, the first seven deacons were consecrated to their work.||||

From this general view of the purpose for which hands were imposed (and, I think, there is no instance recorded in which they were imposed for any other purpose,) this ceremony seems to have been considered significant, and much stress seems to have been laid upon it, both in Old and New-Testament times, when any special blessing or gift was to be communicated, or when any person or thing was to be consecrated to important or sacred use.

It was not exclusively applied for the induction of priests or ministers into office.

It is a fact which no christian denies, that the apostles ordained the first seven deacons by the imposition of hands. It would seem, therefore, without some cogent reason against it, that we are under obligation to imitate their example. Let us examine the objections which are made against this imitation.

**Objection.** The first seven deacons were ordained to preach; and, as deacons are not now chosen for this end, they ought not to be ordained.

**Answer.** It is denied that the first deacons were ordained to preach. I can find no account of any of them after their ordination, except Stephen and Philip. With respect to Stephen, the only account is, that he being full of the Holy Ghost, did great wonders and miracles among the people; which was no more than private christians did: and when certain adversaries rose up to oppose him, he, as any other zealous advocate for christianity, though a private man, would have done, engaged in controversy with them. The consequence was, that he was brought before the Jewish Sanhedrim, where he made his memorable defence, which, by enraging the Jews, was the occasion of his death.

We have no evidence that he was by office a preacher.

But Philip is most talked of, and much is made of his public labours. But the misfortune is, there has not been enough made of them. It is true, he preached; and it is true also that he had authority to plant churches, and to administer the seals of the New-Testament, and was, to all intents and purposes, a minister of the Gospel.\* If, then, the concession be extorted, that he was constituted a preacher, by the instance of ordination under consideration, may I not insist that this ordination did more—that it constituted him, in every respect, a minister of Christ? But this, perhaps, will not be believed by any.†

That Philip was, either before or after (most probably after) his induction to the office of deacon, ordained and invested with all the authority of a Gospel minister, I have no doubt; but that his ministerial authority was bottomed, either wholly or in part, on the ordination under consideration, I must disbelieve.

But to decide the question, let us refer to the account of this transaction, as stated by the sacred historian, and see if the designs of it are avowed; and if avowed, what they are.

The Grecians murmured against the Hebrews, because their widows were neglected in the daily ministrations, and brought their complaints to the apostles. Say the apostles, our business of preaching the word is so great, that we cannot attend to the distribution of provision among the brethren. "It is not reason that we should LEAVE the word of God and serve tables. Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may (not ordain to preach but) ordain† over THIS BUSINESS. But we [as men engaged in wholly different business] will give ourselves continually to—the ministry of the word. And the saying pleased the whole multitude, and they chose Stephen, &c. whom they set before the apostles, and when they had prayed, they laid their hands on them."

\* He was the man who planted the church at Samaria, and baptized the eunuch. That one and the same man did both is evident from the context: and it was a man by the name of Philip, who appeared to have been much known in those days. But it was not the apostle Philip: for, after the church was planted, there was need that apostles should go down and confirm it. Acts, viii. 14—17. Besides, it appears that none of the apostles had departed from Jerusalem until this church was planted. See verse 1. After the baptism of the eunuch, it is said of this Philip, that, passing through, he preached in all the cities, until he came to Cesarea; that is, as one would suppose, until he got home; for here the account leaves him: and where would it be natural for the historian (after following him, step by step through a circuitous journey of two hundred miles,) to leave him but at his own doors? It is known that the Philip, who had been one of the seven deacons lived at Cesarea, (Acts, xxi. 8.) and also that he was an evangelist, and, consequently, had authority to do what is here ascribed to him.

† If Philip, Stephen, &c. were constituted ministers by the identical act by which they were constituted deacons, the office of minister and that of deacon were not distinct, but one and the same. To say the very least, they were united in the same person. Where then, was the foundation of the distinction between the qualifications for the office of minister and those for the office of deacon, which the apostles made? 1 Tim. iii. 1—13. And why did he address bishops and deacons as distinct persons? Phil. i. 1.

‡ The word is *kataslesomen*, the same which is used (Tit. i. 5.) to express the ordination of elders.

\* Gen. xlviii. 14. † Num. viii. 10. ‡ Num. xxvii. 18.  
§ Lev. iii. 2. || Mark, v. 23, & xvi. 18. Acts, ix. 17.  
¶ Mark, x. 16. \*\* Acts, vii. 17—19. & xix. 6. †† Acts, xiii. 3.  
‡‡ 1 Tim. iv. 14. & v. 22. 2 Tim. i. 6. §§ 1 Tim. iv. 14.  
|| 2 Tim. i. 6. ||| Acts, vi. 6.



This is the whole account; which, so far from hinting that these men were ordained to preach, fully declares the contrary.

*Objection.* It does not appear that hands were laid on the first deacons with any other intent than they were laid on common christians, viz. to impart the miraculous gifts of the Holy Ghost; or (if they had possessed these gifts before) to communicate to them special qualifications for office, which none can now communicate by the imposition of hands.

*Ans.* Not to insist that this objection is in direct opposition to the *avowed* designs of this transaction, which have already been exhibited, I observe,

1. These men possessed the miraculous gifts of the Holy Ghost *before* their ordination or election. The direction of the apostles was, to "look out seven men [already] full of the Holy Ghost:" By which, according to the phraseology of that day, was doubtless included the *miraculous* gifts of the Holy Ghost. Accordingly "they chose Stephen, a man full of the Holy Ghost, &c." Nor yet,

2. Does the *avowed* design of the transaction justify the opinion that the imposition of hands was designed to impart special *qualifications for office*. But, granting that this *was* the design, what will follow? Either too much, or nothing at all. If it follow that deacons ought not to be ordained, this conclusion will equally set aside the ordination of *ministers*: for special qualifications for office were anciently communicated to *them* by the imposition of hands; at least in certain cases.\* But most nominal christians will revolt at this conclusion, and, therefore, will not abide by an objection which leads to it.

*Obj.* In this instance of ordination it is likely that the apostles designed only to give sanction to a *new office*, and not merely to induct men into it. This transaction was, therefore, rather an ordination of *office* than of the *officers*. Consequently it is unwarrantable to repeat this ceremony after the office is established.

*Ans.* If this was the design of the ordination in question, it is a wonder that some hint of it was not suggested. As the apostles, according to the belief of all, did set the example of introducing men into *one* office of the church, by this same ceremony, which they *designed should be imitated by posterity*; and, as they designed that their example *generally* should have the force of positive precepts; they might easily suppose, that if no hint was suggested that the ceremony in question was not to be repeated, it would not be considered of perpetual obligation: and yet they suggested no hint of this kind; but, on the contrary, so expressed themselves as plainly to convey the idea, that the ceremony was designed to *consecrate men* to the office, which they had *already* sanctioned, by dictating the election of men to it.

The designs of the imposition of hands, in the various instances recorded, seem to have been but *two*; which have already been explained. I can find no instance, either in the Old or New Testament times, in which hands were imposed with express design to sanction a newly-created office. Why should we then *presume*, without evidence, that they were imposed with this design in the instance under consideration?

Furthermore, among all the offices which have

been established in the church under different dispensations (the one in question excepted,) do we read of one, into which the first who filled it was introduced with more ceremony and parade than his successors? Even in the introduction of the first man into the *first* regular office, which was ever established in the church (that of high priest,) notwithstanding all the parade which generally attended the *introduction* of that dispensation, no more ceremony was used, if I mistake not, than was used to introduce his successors.\* The objection then ought to have no force, unless it be supported with stronger reasons than have yet appeared.

*Obj.* The office of deacon is not the *same* now it formerly was; or, if it be the same, it is not so *important*; and, therefore, there is not now the same propriety in ordaining men to it.

*Ans.* The church funds are not, it is true, so large now as they were when the first seven deacons were chosen. In consequence of great numbers of foreign proselytes, who chose to relinquish the possessions which they held in their own countries, and to remain at Jerusalem, the number of poor saints at that period became immense, and there was need of immense sums appropriated for their support. It became even necessary for the church to throw their private interest into a common stock, from which all should be supplied. The deacons had the care of distributing this fund; and all are ready to confess that their office was then important. But deacons remained in the church after the necessity of such immense funds ceased. Mention is made of them in epistles written more than thirty years after the appointment of the first seven. And in one of the epistles to Timothy† a particular description is given of men proper to be appointed to that office in after periods; which has every appearance that the office was designed to be perpetual. The office is here spoken of as important; and no hint is suggested of its having become insignificant, or of its being changed, by the diminution of the church funds. Nor is there any reason to doubt but that the deacons here spoken of, as one of the only two kinds of stated officers in the church, were ordained in manner and form as the first seven.‡

The essential nature of the office did not depend on the *extent* of thousands, nor on the number of the *poor* to whom the deacons were to distribute, nor even on the circumstance of their being *poor under their care*; but simply on the *betrusment of the temporal interest of the church to them*. The first seven deacons were not appointed to distribute to the *poor* in particular, but to the whole church. It is true that the number of poor at that day rendered a common stock necessary. And it is true also, that the complaints of some neglected poor gave occasion for the first

\* Exod. xxvii. 45, and xxix. 29, 30. Num. xx. 26-28.

† 1 Tim. iii. 8-12.

‡ It has been doubted whether these men were the same kind of officers as those mentioned in the 6th of Acts: for the latter have not the *title* of deacon given to them, and the *business* of the former is not explained. But a little attention to the *original* may, perhaps solve these doubts. The apostles wished (Acts, vi. 2.) to have the seven appointed to serve (*diakonein*) tables. From this verb is derived *diakonos*. It is presumed that the title *diakonos* (deacon) was given to those whom Paul here mentions, because it was their province to *diakonein* (serve) tables; the very end for which the seven were appointed.



appointment of deacons to take care of the temporalities of the church : But after they were appointed, they had no more to do for the *poor* than for the *rich*—if there be any propriety in applying these relative terms to those whose interest was *common*. The most that can be said, therefore, is that they had the care of a *larger fund* than deacons now have. But this alteration makes no difference in the *office*, but only in *cares attached* to it. A king is a king, whether his care extends to one million or to twenty millions of subjects. A minister is a minister, whether his church consists of ten or ten hundred members : and it will be granted that he ought to be ordained as much in one case as in the other. In like manner, a deacon is a deacon, whether he have the care of ten or ten thousand pounds of church money ; and why ought he not to be ordained as much in one case as in the other ? If only one dollar of Zion's money is intrusted to him, the deposit is sacred ; and the station in which he acts ought not to be considered as trifling and unimportant. In the view of benevolence, the most minute circumstance which lends its aid to advance the happiness of Zion, is important enough to be treated with attention and respect by mankind.

If a deacon be an officer in Christ's church, and his office depend on having *large* funds committed to his care, it seems that a poor church cannot be completely organized.

If it be still insisted, that the care of *poor* saints is inseparable from the office of deacon, for arguments sake, I am willing, for a moment, to admit it ; and, on this supposition, will meet the objection. While standing on this ground, I shall say, that deacons do *now* stand ready to distribute to the poor any funds which the church shall put into their hands. And if no funds for this purpose are consigned to them, the fault is not in *them*, but in the *church*. They hold the *same office*, in regard to the poor, that they formerly did ; although the church may never enable them to *act* in this part of their office. And is not a justice of the peace, who is legally appointed and inducted into office, to all intents and purposes a justice of a peace, though he never have a case brought before him to judge upon ?

After men are regularly constituted Christ's officers, they are not put out of office and disfranchised by the neglects of *others*. While they execute their office to the best of their *ability*, their office remains unchanged. Supposing a faithful minister, by being unable to persuade any of his people to the use of the sacraments, should find no occasion to *act* in *every part* of his office, would he therefore lose the office and character of a minister of Christ ? I presume none will pretend it. Why, then, is it said, that because deacons have no opportunity to do *all* that they were appointed to do, Christ therefore ceased to have such officers in his church ? His officers are not thus dependent on the virtuous or vicious conduct of other men for existence.

But if the office of deacon is not essentially the same now that it formerly was, why do we call the men who fill it by the *same name* ? Indeed, if the office is not the same, the officers whom *we* call deacons were neither known or authorised by the apostles. Why, then, do we refer to the choice of the seven deacons to countenance us in the choice of these ?

Indeed, if the office, though not essentially changed, has become so *unimportant*, that it is no longer proper to *ordain* men to it, why do we choose men to it ? We derive our authority for the choice of them from the instance recorded in the 6th of Acts, in which they were ordained. And why do we ground on this instance the duty and propriety of *choosing* them, and not the duty and propriety of *ordaining* them ? If any change of circumstances prevent this instance from affording sufficient countenance to the ordination of them, we are left without any scripture to countenance us in the choice of them. This objection, therefore, will appear with no consistency in the mouths of any, except those who look on deacons, at the present day, only as a church committee of human invention.

It is believed, that a disposition to depreciate the importance of this office, and to discountenance the proper mode of induction into it, has contributed much to induce and encourage the contempt which is, by many, profusely cast upon it at the present day. While the practice of ordaining continued, the office was respectable. And I would it not clearly tend to reinspire respect for it, solemnly to consecrate men to it by the ceremony used by the apostles ? This would make it appear no longer a ludicrous thing, but a sacred office of Christ ; and men would soon forget to make the contemptibleness of the office an argument against ordaining men to it.

*Obj.* Ordination always communicates *authority* ; and as deacons are vested with no authority, it is improper to ordain them. For the same reason deacons ought not to be considered as *officers* of Christ ; for an office necessarily implies authority.

*Ans.* I am not disposed to contend about names and titles. If the use of the terms office and officers, in this dissertation has been inaccurate, I am willing to be corrected ; but this will not affect the main question. Though I see no cause, at present, to alter my phraseology, yet I am not anxious to cleave to it, if any other, equally proper, be less exceptionable. If it be insisted that office necessarily implies authority, I will not contend about this. If it be insisted that deacons have *no* authority, I am uninterested in the decision of this point. It is sufficient to say, that they have as much authority *now* as they *ever* had. If they ever had authority to distribute the monies of the church *at their own discretion*, and in this their authority consisted, the same authority, for aught that appears, they still possess. But whether there *is*, or ever *was*, authority attached to the office of deacon, or not, there is the same propriety in ordaining men to it, *now* as *ever*.

But I beg leave to call for the evidence, that ordination necessarily communicates authority.—If this evidence exists, it must be found wholly in the scriptures. In what passage, then, is this evidence to be found ? What authority was communicated to the *Levites* by this ceremony ? What authority was communicated to the *first seven* deacons ? If the answer be *none*, the objection is given up. If it be said, they *did* receive some authority, I shall have a right to insist, until the contrary is made to appear, that this authority is still *retained* ; and thus, again, the objection falls. In what other sense does ordination convey authority to *ministers*, than that it inducts them into office, and so, *consequently*, invests them with the authority



attached to the office? The design of ordination seems to be simply to consecrate men to some office. If it so happen that authority is united to the office, they are, of course, clothed with it. If not, they have no more authority than before. It is not the *ordination*, but the *office* which they fill, which give them the authority, if they have any. The objection, therefore, seems to rest upon a mistake.

*Obj.* The practice of ordaining deacons, if entered upon, will be a *novelty* and *singularity*.

*Ans.* That can hardly be called a novelty which was practised by the apostles, and by the church, in after periods; which was handed down from the primitive church to the church of Rome, who have uniformly adhered to the practice from the first; which was handed down from the church of Rome to the church of England, where it is universally practised at the present day; which was handed down from the church of England to the Puritans, and by them brought over into New-England, where it was generally practised for half a century, and in many churches until the very last generation; which is practised (if I am rightly informed,) by the Presbyterian churches in the United States, and by the Protestant churches in Switzerland; and by how many more, I will not venture to say.

It ought to be conceded, that the different churches and denominations above mentioned, disagree in their ideas of the proper *business* of deacons: still they unite in the opinion, that they ought to be ordained; and agree in grounding this opinion on the ordination of the first seven.

As to the *singularity* which is objected, so far as this consideration ought to have influence to prevent individual churches from immediately entering on the practice, it ought to engage *public bodies* of christians to attend, without delay, to the subject; that if the practice prove to be scriptural, modest christians may be, as soon as possible, relieved from the painful dilemma, either to incur the odium of singularity, or to do violence to their conscience.

Doubtless every proper measure should be taken to engage general attention to the subject, and to make the practice general, before any should singularly enter upon it. But if all such exertions prove ineffectual, I see no other way than that every church must do what is right in their own eyes. And if the sin of singularity be charged, let it be answered for by those who, by neglecting to unite in a gospel measure, shall render such singularity indispensable.

Before the subject is dismissed, it may be proper to say a few words in answer to the question, "*Whose province is it to ordain deacons?*"

It has been said, that if the ordination of them was designed to be continued, it is natural to suppose, that authority was given to the first seven to ordain their successors, as it was to gospel ministers to ordain *theirs*.—I think differently. It has been generally believed, in Presbyterian and Congregational churches, that the apostles conveyed to the ordinary ministers whom they ordained, *all* their *communicable* authority. Certain it is, that *some* of their authority was communicated to gospel ministers. Certain it is, that we have no account or evidence that *any* of their authority was communicated to *others* besides ministers. And

as the ministers whom they ordained to succeed them, were evidently left to superintend, and take the same care of the church as they had done before, it is sufficiently evident, that the authority to ordain deacons, if communicated to any, was communicated to gospel ministers.

FROM THE CHRISTIAN MIRROR.

#### PENOBSCOT INDIANS.

The Penobscot Indians, as is well known, live principally on the various Islands of the Penobscot river, in the State of Maine. Having been engaged in their instruction the past season, on the Island of Indian Old Town, their place of general resort, the writer wishes modestly and briefly to call the attention of the public to their real situation and wants.

The tribe consists of between 60 and 70 families, which contain near 340 individuals. They keep no cattle or domestic animals; but their principal employment is fishing, hunting, and basket-making. They cultivate but little of their land, though the soil is fertile and of superior quality; but derive their chief support from the avails of their own uncultivated land, and a yearly stipend from government, which they receive in consequence of stipulation made by treaty. This treaty makes no provision for their literary or religious instruction whatever; and none is likely to be made, except through the medium of christian benevolence.—Till the establishment of the present school, it has been entirely neglected, except what the Roman Catholic priests have afforded them in their occasional visits. Between 40 and 50 scholars have attended the school the past season; and those who have been constant in their attendance, have made laudable proficiency.

These Indians are disconnected with the white population in the neighbourhood, except by way of trade. In respect to morals and intelligence, they are both degraded and ignorant. They have a language peculiarly their own, and speak the English language but imperfectly, and some not at all. Scarce any of the tribe can either read or write. They generally wish to have a school supported constantly among them.—It cannot, however, be expected they will do any thing themselves towards supporting it. When they are so far cultivated as to be able to understand the intrinsic value of education, such an expectation may be realized.

They are Roman Catholics in religion, and to a considerable extent under the influence of the priest. He has expressed his decided approbation of the school, and now no insurmountable obstacle is in the way of their improvement, but a want of the necessary means to carry the proposed object into effect.

There is now no house for the convenience of the school; but one is absolutely indispensable in order to its successful operation. The United States' Government will defray two thirds of the expense of such an establishment, provided the other third can be defrayed. Under these circumstances, "The Society for the benefit of the Penobscot Indians," formed in 1823, under whose patronage and direction the school has thus far been supported, are obliged to call on a generous



public, to assist them in the important object in which they are engaged.

It is proposed to erect a building for a school establishment, as early as possible in the spring; and then to resume the school, which is now suspended for the winter. To meet the proposal of the general Government, it is necessary to raise at least \$200; besides a sum annually to support the school, when the building is erected.

Probably 100 scholars might be brought under the influence of instruction. Their capacity for improvement is unquestionably equal, if not superior, to the same number of English children in any town. That these children of the forest should be raised to the rank of civilized and christian society, seems peculiarly desirable. Without affording them instruction, they must remain in their present degraded state, till they become entirely extinct. Will not the friends of humanity pity them? "He that giveth, lendeth to the Lord," and shall be amply rewarded at the resurrection of the just.

PINDAR FIELD.

Old Town, Nov. 22d, 1824.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 25, 1824.

The first Congregational Church and Society, in this City, have united in giving a call to the Rev. LEONARD BACON, a Licentiate from Andover Institution, to settle over them in the Gospel Ministry.

### COLUMBIAN COLLEGE.

On Wednesday of last week the first Commencement of this institution was celebrated in the City of Washington.

The exercises were honoured by the attendance of the President of the United States, General La Fayette, the Heads of the Departments, many Members of both Houses of Congress, and other distinguished gentlemen.

"It must" says the National Journal, "have been peculiarly affecting to our venerable Chief Magistrate, to witness, before retiring from his exalted station, the fruits of an institution, which has risen among us during his administration, and which promises to be so distinguished a blessing to our District and to the whole nation."



The Connecticut Sunday School Union was organized at New Haven, in October last, and made Auxiliary to the American Sunday School Union, in Philadelphia, which now numbers as its Auxiliaries, upwards of Eight Hundred Schools, having more than Eight Thousand Teachers, and Fifty Thousand Scholars.

### CONSTITUTION.

ART. 1.—The name of this Institution shall be the Connecticut Sunday School Union, auxiliary to the American Sunday School Union.

2.—The objects of this Union shall be to promote the opening of new, and the increase of old schools within the limits of this state; to form depositories for supplying the schools with suitable books on the lowest terms possible; to stimulate and encourage each other in the instruction of children and others, and to correspond regularly with the American Sunday School Union, in Philadelphia.

3.—Each subscriber of one dollar or more, annually, shall be a member. Each subscriber of ten dollars shall be a member for life.

4.—All Sunday School Societies by paying one dollar, and who send their reports annually to the Secretary of this Society, shall be Auxiliary, and the Superintendents or Delegates, entitled to vote at all meetings of the Society.

5.—The surplus revenue of the Society, after defraying the incidental expenses, shall be transmitted to the Parent Society.

6.—The business of the Union, excepting when the Annual Meeting is holden in Hartford, shall be conducted in New Haven, by a Board of Managers, to consist of a President, four Vice Presidents, a Secretary, a Treasurer, and twenty-six members, five of whom shall be a quorum.

7.—The Managers shall have power to call Special General meetings of the Union; and fill all vacancies that may occur in their own Board. They shall transmit to the Corresponding Secretary of the American Sunday School Union, a copy of their Annual Report.

8.—There shall be a General Annual Meeting of the Society, held alternately at New Haven and Hartford, on the first Thursday of May in each year, when the accounts shall be presented, the proceedings reported, and a Board of Managers chosen, and the other business of the Society transacted.

9.—The Board of Managers shall have power to make By-laws for their own government and for the purpose of carrying into full effect, the provision and objects of this Constitution, provided such By-laws be not inconsistent with this Constitution, nor that of the Parent Society.

10.—No alteration shall be made in this Constitution.



except at an Annual Meeting of the Union, and with the concurrence of two thirds of the members present.

#### OFFICERS OF THE SOCIETY.

##### PRESIDENT.

Rev. NATHANIEL W. TAYLOR, DD.

##### VICE-PRESIDENTS.

Mr. TIMOTHY DWIGHT,  
Rev. SAMUEL MERWIN,  
" JOEL HAWES, *Hartford*,  
" LYMAN BEECHER, DD, *Litchfield*.

##### MANAGERS.

Rev. Messrs. Caleb J. Tenney, *Wethersfield*, Aaron Dutton, *Guilford*, Daniel Dow, *Thompson*, Andrew Elliot, *New-Milford*, Asa King, *North Killingworth*, Cornelius B. Everest, *Windham*, Ansel Nash, *Tolland*, Amzi Benedict, *Vernon*, Nathaniel Hewitt, *Fairfield*, Luther Hart, *Plymouth*, Orin Fowler, *Plainfield*, Wm. W. Ellsworth, Esq. *Hartford*, Lemuel Sanford, Esq. *Reading*, Richard Hubbard, Esq. *Middletown*, Alexander Smith, Esq. *Stonington*, Elizer Goodrich, Esq. *Colchester*, Messrs. Edward Hooker, *Farmington*, Horace Colton, *Norwich*, Ezra Chapel, *New London*, Reuben Rice, *Wallingford*, Deacs. Charles Sherman, *Suffield*, Nathan Whiting, Messrs. Jeremy L. Cross, *Cleveland* J. Salter, Mason A. Durand, Charles B. Whittelsey.

##### SECRETARY.

T. D. WILLIAMS.

##### TREASURER.

AMOS TOWNSEND, Jr.

#### AN ADDRESS,

*To the Teachers and Friends of Sunday Schools in Connecticut on the Establishment of a State Union.*

The advantages which flow from the establishment of *Sunday School Unions*, are too numerous to be detailed. Many advantages are produced which can be attained in no other way. Great are the benefits which flow from mutual advice and assistance, in promoting the objects of Sunday Schools. Information is extended—useful plans, and pleasing facts are reported—the general experience is rendered available to individuals—mutual encouragements excite each other's zeal—mutual prayers ascending to the throne of grace, bring mutual blessings from the God of love. Every labourer in this cause must feel that he sometimes requires stimulating, that he is tempted to grow languid, and decline from his toils, and to fear that all his exertions have been futile, and may as well be discontinued; but by the mutual intercourse which a *Sunday School Union* establishes, his zeal is invigorated, his heart is warmed, and he is excited to go on, through every difficulty, labouring more zealously for the promotion of the religious interests of the rising generation." Accessions of *State Unions* are hailed with pleasure, by the Managers of the *American Sunday School Union*. One great advantage which Auxiliaries will derive from a connection with the Union, will be the privilege of purchasing books, furnished by the Parent Society of Philadelphia, expressly stereotyped and adapted for Sunday Schools, and at a reduced price. Many of the Ministers and friends of Sunday Schools in this State, have highly approved, and urged the prosecution of the plan.

Since the formation of the Society, the following Schools have been recognized as *Auxiliaries*.

The New Haven Sabbath School Union,  
" Fairfield Sabbath School,  
" North Branford Sabbath School,  
" North Guilford Sabbath School,  
" Colchester Sunday School,  
" Milford 2d Ecclesiastical Soc. Sabbath School,  
" Stonington Sunday School,  
" Guilford Sunday School,

The Farmington Sabbath School,  
" Woodbridge Sabbath School Union,  
" Suffield Sabbath School Society,  
" Wethersfield Sabbath School Union.

#### FEMALE EDUCATION SOCIETY.

##### CIRCULAR

##### TO THE LADIES OF CONNECTICUT.

In the year 1815, a number of Ladies in New Haven associated together, and formed a society for the purpose of assisting pious young men in indigent circumstances, in procuring an education preparatory to the ministry of the Gospel. At the period when this society was established, the opinion was entertained that much good might be done to the church in this manner. Nine years experience has confirmed and strengthened this opinion. Much good has been done. Several young men, who have been assisted by the society, are now labouring as missionaries among the heathen; and many more are settled as pastors and teachers in our own happy land. A still greater number are qualifying themselves to enter upon the same laborious and useful course of life. If, after the full trial we have made, any should doubt the utility of these exertions, we would refer them for a satisfactory answer to the inhabitants of the Sandwich Islands; among whom Whitney and Thurston, two of our beneficiaries, are now labouring in the service of their Lord, putting their life in their hand, that they may preach the unsearchable riches of Christ. We would refer them to the poor cottager in our western forests; deprived of the ordinary means of grace; without the Sabbath weekly dawning upon him; unblest with the conversation of Christian neighbours; and rarely listening to the subject of religion and the salvation of the soul, except when he meets with the Christian missionary, as he itinerates from place to place on his errand of benevolence.

Our Saviour said to his disciples, "Freely ye have received, freely give." Is there any land whose inhabitants have received spiritual blessings from their heavenly parent more bountifully than the people of Connecticut? Is there any spot on earth, including the same amount of population, where Christian churches have been more numerous, prosperous, or evangelical; where revivals of religion have been given in greater numbers; or where the showers of divine grace have been more copious? Is there any country which has more uniformly enjoyed the blessing of a learned and pious ministry? If then we have received these favours from heaven in such profusion, are we not bound to impart to others the means of acquiring similar blessings? And is there not an obligation resting upon us to do this cheerfully and bountifully? How shall we accomplish this object in the best manner? The kingdom of God, in the human family is a kingdom of means; and it is by the use of these means, that nations, as well as individuals are converted to the faith of the Gospel. One of the most powerful and efficient means of grace, on which the blessing of God has rested, is that of the Christian ministry. Many parts of our country are supplied in a scanty and penurious manner with the heralds of the Cross; and multitudes must perish, because no one is sent to make known to them the gospel of the grace of



God, which bringeth salvation. With these views, shall we not try to give the blessings of the Christian ministry to those who are destitute? But to accomplish this, ministers must be educated. They must be sent abroad to preach the gospel to every creature with the word of life in their hands; with their hearts glowing with the benevolence of the gospel, and exhibiting in their daily walks, that they practise, themselves, what they inculcate upon others.

The receipts into our treasury, for the last two years, have not been ample. They have been less than in former years, and have not been sufficient to meet the numerous calls which have been made upon us. For a particular statement of the donations and subscriptions, we would refer to the annual reports of our Secretary and Treasurer. By examining these reports, it will be apparent, that the funds at our disposal are by no means adequate to the accomplishment of the object for which we have associated. It is deemed necessary merely to state these facts, in order to interest the Ladies of Connecticut to exert themselves with vigor in this useful charity. Such is our confidence in their good sense and Christian benevolence, that we have no doubt, that the receipts of the present year will be much augmented, in consequence of the present address. Indeed we have little doubt that a moderate degree of effort, on the part of our friends, in each society in the State, would cause a stream of charity to flow, which would be so abundant as to supply all the wants of our numerous beneficiaries.

MARY DWIGHT, *President.*

ELIZABETH WHITTLESEY, *Treasurer.*

### AMERICAN EDUCATION SOCIETY.

*Extracts from the 9th Annual Report—Sept. 1824.*

#### SOURCES OF ENCOURAGEMENT.

I. Education Societies. Besides our own institution with its branches and auxiliaries, we see the Union Education Society of New Hampshire and Vermont,—the Baptist Education Societies of Maine, of Massachusetts, of Connecticut and of New York;—the Connecticut Education Society;—and the Board of Education of the Presbyterian Church, comprising the Presbyterian Education Society with its seven auxiliaries and nineteen executive Committees, the Philadelphia Education Society with its thirteen auxiliaries, the Pittsburg Education Society, and the Education Societies of Virginia, of North Carolina, and of Georgia; not to mention others whose recent or remote location or subordinate scale of proceeding precludes a more particular enumeration. It is computed that, by these Associations, more than seven hundred young men have already been assisted in preparing for the ministry.

II. The multiplication of Literary Institutions. While the number of Colleges in New England has been increasing, the advantages, which they have individually afforded have been continually rising in value and diminishing in expense. The recent experience of this community, and the facts which are at this day exposed to the observation of every individual, may serve at once to illustrate and to prove the assertion, that if a new institution be placed where it becomes in any sort a rival with an old one, the friends of both are immedi-

ately excited to far higher exertions than could have been otherwise called forth in behalf of either. Students must be obtained; and to secure them, each institution must aim at combining as far as possible, the highest advantages with the least and fewest expenses. This principle of competition, co-operating with the spirit which has been diffused over the public by Education Societies, has brought about in several of our Colleges and Academies, within a few years past, the establishment of very respectable foundations for the support of indigent students. If we suppose this spirit of competition, and the spirit of improvement which it begets, to operate a few years longer; and if we suppose at the same time, that spirit of Christian patriotism, which has been inspired by the efforts of this and kindred Societies, to increase in power and in the extent of its diffusion, it will be no visionary expectation to anticipate the day, when it shall be *here* as it is in Scotland, where every man of common industry, where even a poor widow, by a little extraordinary exertion, may train up a son to rank in attainments, in influence, in usefulness, with the richest and proudest in the land.

III. Theological Seminaries. In the year 1815, when this society was organized, there were only four Theological Seminaries in this country. Since that period, nine others have been established, and two of the four which then existed, have been united; so that the whole number is now twelve. Of these, some have been generously endowed by benevolent individuals, whom God has raised up for that purpose, and whose names the church will ever delight to honour. Others are still in infancy; and some in very poverty. But even these are sending forth, over the comparatively destitute regions in which most of them are situated, a radiance "like the morning light that shineth more and more unto the perfect day." Every year, as it adds to the resources of the communities with which they are respectively connected, adds something to their strength. And they are continually gaining something by the reaction of their own ever growing influence. In this aspect, even the least and weakest of these Institutions swells to an importance not easily estimated. It is a seedling of the tree of life. Its roots shall strike downward, and its branches shall shoot upward, till at last its leaves shall be for the healing of the nations. Such ever has been and such ever will be, the progress of the church in all its departments.

IV. But these varied efforts for the attainment of the object at which we are aiming, become far more interesting to our affections, and far more animating to our hopes, when we reflect that *the spirit of improvement*, of which they are at once the effect and the evidence, has pervaded every considerable denomination of Christians. If those numerous and powerful sects, who, acting on the wise principle that an uneducated ministry is better than none, have occupied, and are still going forth to occupy, vast tracts of our newly settled territory, had risen up, at the commencement of effort for the promotion of our object, and embodied themselves as the firm advocates of illiteracy, and the open enemies of improvement, our cause would have been well nigh desperate. For long and fearful would have been the struggle required, whether to eject such opposers from the



territory they had won, or to make them co-workers in the efforts which they feared. But God has placed no such conflict before us. There is no denomination of Christians arrayed against the attainment of our purpose. The only controversy respecting it would seem to be, which sect shall be foremost in its efforts.

It cannot then be deemed extravagant to say, that the combination of causes now in operation does promise ultimately to relieve the wants of this people. The eighty thousand ministers who will be needed, seventy five years hence, to supply the eighty millions of souls that will then occupy this country, are not all to be educated here in New England. The process of supply must be, at once, more economical, and more effectual. The ministers to be furnished, must be trained up on the spot where they are needed, in the midst of the people whose characters they are to form, and whose affections they must secure. For this purpose a thousand halls of science, and a hundred schools of sacred learning, must be erected, in the various districts of that vast territory that will then be echoing with the tumult of population. And these institutions *can* be planted and fostered, by the efforts of a *few* well educated ministers; we mean, a few when compared with the prospective or even the immediate, necessities of our country.

The scheme of redeeming the waste places of our land, and imparting to all the future millions of this people the holiest and most effectual ministrations of religion, is not a chimera. And to every worldly calculating politician, who listens to our purpose, and tells us we are mad, our answer is, "We are not mad but speak forth the words of truth and soberness." We are not mad; for our project, in all the immensity of its interests, is feasible, by strenuous and persevering exertion.

It is feasible, we say, by *strenuous and persevering exertion*. And we now put it, even to the weakest and most fearful of our friends; we put it to the enlightened lover of his country; we put it, above all to those whose hearts have kindled with a holier flame; whether it shall fail for want of such exertion.

In all our calculations, on this subject, from which we have derived the hope of ultimate success, we have proceeded on the supposition, that the efforts of our fellow citizens are to become *far more powerful*, and their contributions *far more liberal*. Let this supposition be taken away, and the fair fabric of our hopes must fall, and the enemy may come up to exult in its ruin.

While we repeat it then, that the attainment of our purpose is possible, to faith and zeal and unremitted effort; we add, that it is equally impossible to sluggishness and fear. If in any enterprise assurance is essential to effort, and therefore to success, it is in this. But in this undertaking the confidence of success can spring, only from the consciousness of a strongly determined purpose. If it is true that in the Christian patriotism and the Christian benevolence which now exist in this country, there is a power adequate to the accomplishment of the object in question, it is equally true that unless the Christian and enlightened patriots of our land do resolve to exert their power and to exert it without delay, the object is unattainable by human effort.

#### *The Colonization of the Blacks must precede their Emancipation.*

[A gentleman in Norfolk (Va.) thus writes to his friend in Wilmington, (Delaware). We copy the letter from the Wilmington Circular.]

"During the time I was with you, I often expressed the opinion, that although it was not and could not become the immediate object of the Colonization Society to effect a general emancipation of the slave population of our country, yet that object would be collaterally promoted by it. In this opinion I am now confidently established, and am moreover thoroughly persuaded that emancipation will be entirely out of the question, if this society is not liberally and extensively patronized. What are the liberated slaves of Virginia and Maryland to do, if the door opened by this liberal institution is not kept open? The policy of this state (Virginia) has deemed it necessary that they shall depart from its limits within twelve months succeeding their emancipation, or become slaves again. And where can they go? Maryland is closed against them—Delaware will not admit them—Ohio demands that they shall, previous to admission, give security for good behaviour, and that they shall never become chargeable to the county in which they might wish to locate—Pennsylvania is yet open to them, but how long will it, or can it be, before that great state will feel the necessity of following the example of Ohio, Delaware and Maryland? I predict not 20 years, if the half of that period.

"There are now, (and this is one of the facts which I have recently become acquainted with,) not less than 45 or 50 in two families, not more than 40 miles from this place, who will become free on the decease of their present owners, both well advanced in life—Indeed one of them (a respectable lady) has offered to let hers, 27 in number, all go *now*, but they prefer serving her during the balance of her life. There are many others who have recently become free; but who, in consequence of being unable to give the security required by law, and not knowing where to go, are in danger of being sold, and thus becoming slaves again. A few, about 20 of these, I hope with the aid of James Staunton, a member of the Society of Friends, to have, before two months, on their passage to *Liberia*.—It is with peculiar pleasure I record the name of this valuable member of society, whose whole soul is engaged in the cause of Colonization.

"I believed when I was with you that the cause would be well supported in the South; but I did not expect to find so warm an interest in its favour as I have already found. There are many who are now prepared to give up their slaves for the purpose of constituting them members of our African Colony, who probably never would consent under the present regulations of this and other states, to liberate them to remain here subject to all the inconveniences and privations they would necessarily experience.

"A member of the Society of Friends from the State of Ohio, informed me a few days since in the presence of James Staunton that, on his way to this state, he met a company of 12 or 15 blacks, ragged, barefooted, and some bearheaded, who having been driven from township to township in



Ohio, were bending their course towards Pennsylvania.

"It only requires, as I before remarked, that the door opened by the Colonization Society for their safe return to the land of their ancestors, should be kept open, to ensure a gradual emancipation of our slave population—let that door be closed, and in a few years emancipation in the South will be unknown.

"I have had travelling with me for the last 8 or 10 days, a coloured man, who has returned from our colony for the purpose of taking his family out—He is remarkably intelligent and quite the gentleman in his deportment. The information he has given of the state and prospects of the colony is interesting and cheering.—Four weeks before he embarked for America, a number of the Colonists united and established a Sunday school, which they have called "The African Sunday School;" and, at the period of his embarkation, there were 17 native children belonging to the school, and one of them, in *one day*, learned his Alphabet. The natives exhibit a great degree of anxiety to have their children taught—and Lewis, (the man referred to) justly remarked that he calculated, by teaching these children, to lay the foundation for Africa's mental and moral renovation.

"Will not our Northern friends be persuaded to help us *now*? I should think that no man, who is sincere in his professions of sympathy for the afflictions of that people, can refuse."

FROM THE NEWARK EAGLE.

#### REVIVAL OF RELIGION IN CINCINNATI.

*Extract of a letter from a female member of the Baptist Church in Cincinnati, (Ohio.)*

"I have for a long time wanted to tell you what the Lord is doing among us—to day, while in the Sanctuary, I frequently thought of you, and I know your heart would have rejoiced abundantly, had you been with us. It has indeed been a good day in Israel, seventeen were this morning baptized, all (with the exception of two or three) young people, and all of them subjects of the present revival. I think *you* would rejoice, if you were here, to see a revival in these ends of the earth. Our meetings are crowded to overflowing. Such scenes I never witnessed before. The work goes on very quietly—no noise—no bustle: but the streaming eyes—the anxious bosoms—the fixed attention, and the stillness which reigns throughout the house—the joys, the consolations, which the children of God receive, lead many to exclaim at the close, "is not this the gate of heaven?"

"Christians have been abundantly refreshed. Our little female prayer meetings are sometimes "Bethels." And such unity of spirit I never before witnessed: love seems to run from heart to heart, like oil from vessel to vessel, and I rejoice to see that they do not confine the effusions of this heaven-born principle to one branch of the body of Christ, but wrestle at the throne for the outpouring of the Spirit upon all the churches. The cloud which has been for some months hovering over us, and from which precious drops of mercy have been distilled, they are willing, and pleading, that it should extend and water all the

churches around, of every denomination, where Jesus is known and preached. The Church, as a body, appear to be divested of selfishness in this thing. How *Religion* enlarges the heart! How different are those desires and fervent breathings, for the glory of God upon earth, from those narrow and sectarian views and feelings which would circumscribe the power of Jehovah—the displays of his grace and mercy, to *one little spot*. Indeed I have lost all charity for such. Such a spirit is so contrary to the genius of the gospel.

"I daily have peace and joy in believing. My soul from time to time has been abundantly refreshed, and the prospects I behold with the eye of faith are so dazzling, so glorious, that I sometimes cry out, I want another body to bear the view, I want another tongue to tell my joys!"

FROM THE BOSTON TELEGRAPH.

#### "NEW YEARS GIFT."

*Mr. Hallock*,—We are approaching the threshold of another "New Year." Should we be permitted to stand upon it, shall we not be disposed to look around us, and with grateful hearts to enquire, What shall we "render to God" for the benefits, with which His providence and grace have enriched our lives? How shall we give expression to the sentiments of gratitude, which agitate our bosoms?

I think I may render an acceptable service to a certain class of such inquirers, to suggest the propriety of making a "*new year's gift*" to their minister, *by contributing to his library*. In almost every parish, young men—to say nothing of young women, who are seldom behind them in acts of genuine kindness—may be found, who would think it a privilege sometimes to "help" their minister to a book, as a token of their affectionate regard. Now suppose these young men combined their efforts; suppose, that by actual inquiry, they ascertain what books are especially needed by their minister; and suppose they make the purchase and the donation;—what then? Why, in the first place, they would afford their pastor a precious assurance, that his person and his work are not forgotten; in the next place, they would remind him of a very important duty, which he might not have their consent to neglect; viz. *habitual and severe study*; and then they might enable him to enrich his sermons with a deeper and more rapid tide of valuable thought; and finally, for it is not necessary on so plain a subject to go far into detail, they might secure for themselves a pure gratification, and it is not too much to say, glorify the Saviour.

Much might be said to illustrate the propriety and importance, not to say necessity, of the suggestion which I have ventured to offer. But such illustration is not necessary. It might involve a suspicion against the readiness of many an ingenious mind, to incur a small expense to secure a large amount of good. PROMPTER.

#### PROTESTANT BIBLE SOCIETY IN FRANCE.

Within a few days past we have received the report of the General Protestant Bible Society of Paris. It begins with stating that the Society met on the 28th of April at noon. The Marquis



de Jaucourt, a peer of France, presided. A detail is given of the officers of the Society, and of the distinguished strangers who were present. The meeting as usual, was opened with prayer. The prayer is truly excellent; and we were rejoiced to observe that it was concluded with a distinct ascription of praise to the adorable Trinity, thus—"Hear, O God, our prayer, through Jesus Christ thy Son; to whom, as to thee, heavenly Father, and to the Holy Spirit, one only God eternally blessed, be honour, praise and glory, forever and ever—Amen." After this the President made an address to the Society. The Report of the Committee was then read by the Baron Pelet de la Lazere. It states that during the last year, there had been issued from the various depositories of the Society, four thousand and fifty Bibles, and eight thousand three hundred and four New Testaments; and that the whole number issued by the Society, since its establishment, was eighteen thousand six hundred and six Bibles, and twenty-three thousand five hundred and twenty-three New Testaments. It says there are two thousand Protestant families in France; and justly observes that all their issues as yet, will afford but a very scanty supply of the word of life to this extensive population. It should be recollected, that the Bible had almost vanished from France during the Revolution.

[Christ. Adviser.]

FROM THE AMERICAN SUNDAY SCHOOL MAGAZINE.

## ADVERTISEMENT EXTRAORDINARY!

PLENTY OF WORK AND SCARCITY OF HANDS.

WANTED,

From January, 1825, to the end of the World,

A vast number of active *young* men and women of "*a right spirit*," who are not afraid of work;—sober, watchful, diligent, and persevering; "*not slothful in business, but fervent in spirit*." In character, *meek, patient, and humble*, "*studying to show themselves approved unto God*,"—"such as need not be ashamed of their work,"—"apt to teach,"—in meekness *instructing the blind and ignorant*, till they, through repentance, shall acknowledge the *truth*. No idlers—no sluggards—none that "*putting their hand to the plough will look back*," but such as will find it "*meat and drink to do their Master's will*." Plenty of work!—*Powerful enemies to subdue—great opposition and difficulties to encounter—sin and its attendant wretchedness gaining ground daily with alarming strides—THOUSANDS OF CHILDREN IN THE SUNDAY SCHOOLS perishing for lack of wisdom*, many eager to hear and learn the words of eternal life—in some places fifty or sixty collected together, and *none* to teach them!—Hark!—The groans of deep distress from the wretched abodes of poverty and want. See pale sickness stretched languishing on the humble couch of miserable straw. See the death-struck sinner—alarmed at the approach of the king of terrors—with palid countenance he stretches his nerveless arm, and calls for the soft hand of humanity and *Christian love* to wipe off the tear of anguish, and point to the realms of endless life and bliss. From your lethargy, ye lazy Christians, arouse! and come to

your work. Let none say, "*I pray thee have me excused; I cannot come*." Such as thus plead, let them call to mind their divine *instructions*—"To do good and to *communicate forget not*;" "*for with such sacrifices God is well pleased*."—Such as cannot give, may lend—their time—their money—or their talents of wisdom; and they shall be repaid, receiving four fold, "*good measure meted unto them, pressed down, and running over*." If not a talent of gold, give a talent of silver; or as the poor widow, bestow thy two mites into the treasury of the Lord. Something *must* be done—the foundation is laid on "*the precious corner stone*," and the building must be raised—for the *master calls*, crying, "*Do thy work quickly, for the NIGHT COMETH!*"—Come ye who would make an offering to the Lord, and sacrifice present comforts for future blessings and eternal good—*enduring the Cross* and despising the shame, for the joy set before you.—Leave all and follow us—*now* is the *accepted time*. Our Prince goeth to a far country, and says, "*occupy till I come*."—Hark! He speaks to thee from heaven—"has no man hired thee?"—Enter into my vineyard—ye that "*are ready to halt*"—"of *little faith*"—"doubting"—it is the *ELEVENTH HOUR*—"forget the things that are behind," and press forward; for it is "*a high calling*," and the reward is *sure*: for it is of *grace* and mercy bestowed—"He will give thee thy wages"—"An inheritance"—"a kingdom"—"a crown!"—Peace and joy "*in this present evil life*," "*and in the world to come LIFE EVERLASTING*."—And this commendation before his Father's face and the angels—"Well done, good and *faithful servant*, enter thou into the joy of thy Lord." Such are the terms—for further particulars inquire within your own hearts, and knock at the door of *Conscience*, and for *engagement*, apply "*at the House of Bread in Jerusalem*"—or in the highways and hedges—to the shed of the widow and fatherless—to the house of poverty and *ignorance*. *No time* to be lost.—We work for ETERNITY!

"FAITH—HOPE,"  
and  
"CHARITY."

N. B. Application may also be made to any of the directors of the "*American Sunday School Union*," or at several thousand of Sunday Schools throughout the cities, towns, and villages of the United States of America, or, if a preference is given to foreign parts, any of the numerous missionary stations throughout the world—and in most parts of England, Wales, Ireland, France, Holland, and in the ancient city of Jerusalem!

F.—H. & C.

December, 1824.

## MISCELLANY.

### TRIAL BY JURY.

A Judge, on the northwest circuit in Ireland, tried a cause, in which much of the local consequence of a gentleman in the neighbourhood was implicated. It was the landlord's prosecution against one of his tenants, for assault and battery, committed on the person of the prosecutor by the defendant, in rescuing his only child, an innocent and beautiful girl, from personal violation. When the defendant was brought into court, the



prosecutor also appeared, and swore to every fact laid down in the indictment. The poor defendant had no lawyer to tell his story: he, however, pleaded his own cause effectually, by appealing to the judgement and the heart. The jury found him *not guilty*.

The judge was enraged, and told the jury they must go back, and reconsider the matter; adding, he was astonished at their infamous verdict. The jury bowed, went back, and in a quarter of an hour returned, when the foreman—a venerable old man, thus addressed the bench. "My lord, in compliance with your desire, we went back to our room; but, as we there found no reason to alter our opinions or our verdict, we now return it to you, in the same words as before—*not guilty*. We heard your lordship's reproof; but we do not accept it as properly applying to us. Individually, and in our private capacities, it is true, we are insignificant men; we claim nothing; out of this box, above the common regard, due to our humble, yet honest stations; but, my lord, assembled here, as a jury, we cannot be insensible of the great importance of the office we now sustain. We feel glad that we are appointed, as you are by law and the constitution: not only to act impartially between the king and his subjects the offended and the offender, but to form the barrier of the people, against the possible influence, prejudice, or corruption of the bench; to which we do not wish to offer the smallest degree of disrespect, much less of insult: we pay to it the respect which one tribunal should pay to another, for the common honour of both. This jury did not accuse the bench of partiality or oppression—no, we looked upon it as the sanctuary of truth and justice; still, my lord, we cannot erase from our minds the records of our school books. By them we were taught that kings and judges are fallible mortals: and that the seat of justice has been polluted by a Tressilian, a Scroggs, and a Jeffreys." The judge frowned at these words, but the intrepid juror thus proceeded: "My lord, I am but a poor man; yet I am a freeborn subject, and a member of the constitution—nay, I am now higher, for I am one of its representatives: I therefore claim, for myself and fellow jurors, liberty of speech."

The judge here resumed his complacency, and the orator continued his address. "We have nothing to do, my lord, with your private character; in this place it is veiled by your official one; we know you are only in that of a judge: and, as such we would respect you: you know nothing of us, but as a jury; and in that situation, we look to you for reciprocal respect because we know of no man, however high his titles or his rank, in whom the law of the constitution would warrant an unprovoked insult towards that tribunal, in which they have vested the dearest and most valuable privileges they possess. We sit here, my lord, sworn to give a verdict according to our consciences, and the best of our judgement, on the evidence before us. We have, in our minds, discharged our duty as honest men. If we have erred, we are accountable, not to your lordship, nor to the king who appointed you; but to a higher power, the King of kings."

The bench was dumb, the bar silent; astonishment and applause murmured through the crowd—and the poor man was discharged.—*Eng. paper.*

## LITERARY CURIOSITY.

A Frenchman, of the name of Vaisseau, endeavoured in 1812, to establish a printing press at Arracan, in Burmah, which occasioned the following

## IMPERIAL EDICT.

"Shembuan, the son of Molampra, grandson of the great Shembuan, Lord of the World, Master of the Seven Seas, Ruler of Land and Water, Prince of the Saffron Islands, &c. &c. &c. &c. &c."

Addresses his obedient slave Ewa-Mong-be, Governor of the Gilded Palace, Bearer of the Imperial sword and slippers.

It is known to the mind of the Majesty of the World that the foot of polluted strangers has entered the sacred dwelling; that the forbidden eye has beheld the glories of *Pai-aiki*; and that the nostrils of the cursed Westernmen, have inhaled the holy dust of the temple of Gudama. We have heard that he hath brought into this nest of royalty, his infernal sorceries and magical machine, thereby transferring the sacred histories of *F'soing* and the inimitable wisdom of *Perracan* into his own unholy volumes, and multiplying the number of Books, which are carefully preserved in the Green tower of *Quinpokin*.

Seize this necromancer, and demand of him by what means the inimitable Treatise of our ancestor *Si'ski*, to write which employed our sainted grandfather\* 205 years, and 7 lunar months, has appeared in such astonishing numbers, within his unconsecrated. Ask of him how the infernal operations of this execrable machine (i.e. his printing press,) have placed in the hands of our meanest slaves, the prohibited work of *Apekinoshamba*, *Si'ski*, and *Perracan*.

If he can excuse himself, for these horrible incantations, let his defence be humbly whispered in the Imperial ear. But if he has nothing to say in his own behalf, let him be committed to the Green Tower of *Quinpokin*, his machines destroyed, and his books burnt to ashes, unless he shall immediately pay to our faithful and obsequious slave *Aloca*, the carrier of the Royal purse, 1700 toals (about \$250,) deliver up his possessions and leave the Imperial dominions without delay.

Read, reverence, and execute the commands of the Lord of the World, the Master of the Red Planet, Guide of the lightning, &c. &c. &c.

Scaled by *Alompra*, keeper of the seal and seventeenth secretary to the Lord of the World."

11th of the month, *Mong Budh*, 3204, from the incarnation of *Budhn*."

After this formidable fulmination appears the following note, apparently by the "Bearer of the Imperial sword and slippers."

"*Zwa-Moang* be Slave of Slaves, to the Sun of the Universe of the World, &c. kneels to inform his Imperial Majesty, that the house, furniture, machines, and books of the execrable foreigner *Fai-sso* (Vaisseau) have been reduced to ashes in obedience to the Imperial command.

Praise to *Amzingpa* and his Imperial descendant."

\* "The Birmans apply the name of 'grandfather' to all their progenitors."



## POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

## "CANST THOU BY SEARCHING FIND OUT GOD."

Man casts an acorn on the earth's green breast,  
And passes on. He treads his little round,  
And swells his native dust. The globe rolls on,  
Time makes his marks centurial,—monarchs fall,  
Thrones change, and empires to oblivion tend.  
Yet still that germ the nurturing earth preserves:  
Soft dews weep o'er it,—and the quickening Sun  
Which shuns the urn of man, remembers it.  
—Up springs the forest, with its heavenward head,  
Strong towers arise, and hallow'd spires ascend,  
O'er the broad sea the haughty navy rides,  
Laden with riches for remotest climes.  
And all from that slight germ!

Thought he who toss'd  
That noteless atom to its grave, what pomp  
Should mark its resurrection?—with what strength  
It should adhere to life, when he must fall  
And generations yet unborn should fleet  
Like the light gossamer?—And dost thou hope  
Blind man! with subtle sophistry to trace  
Cause and effect, through their mysterious chain?  
Or pierce the interminable maze which veils  
The eternal motive from the finite mind.

S.

## PRACTICAL ATHEISM.

Alas, the world is full of it. There are thousands of practical atheists to one who is professedly so. A professed atheist being asked by a professed Christian, how he could possibly quiet his conscience in so fatal a situation?—he replied to the following effect: However much you may be astonished at me, I am no less astonished at you who believe the Christian religion to be true, and yet live at so careless a rate, and so much conformed to the world! Did I believe what you profess to believe, I should think no care, no zeal or diligence enough! Another professed infidel returning from meeting on the sabbath, and speaking to a professor of religion of the pungent discourse they had heard, remarked: if I believed as you believe, I would never live as you do, I would give all possible diligence to secure that great salvation. How lamentable that so many professors live in such a manner, as to be justly liable to such reproofs! Christians, "seeing ye look for such things (as ye profess to believe;) what manner of persons ought ye to be in all holy conversation and godliness; looking for, and hastening unto the coming of the day of God!"

## PASTOR'S VISIT.—A FRAGMENT.

She was an aged woman of 75, confined to her bed in a room, through the sides of which, the rain might beat and the winds whistle. But she was contented. Upon my expressing to her a hope, that as the body weakened, the soul grew strong; she told me she trusted it did. She knew her master would not forsake her—He had promised to be with her.—She had laboured for many years to serve him.—I told her we might with pleasure feel this unvalled cottage shake, if we could but look forward to—here she interrupted me—"that house, whose builder and maker is God." Frequently when I began to repeat a consolatory sentence of Scripture to her, she would interrupt me and conclude the verse.

I spoke to her of the righteousness of Christ, telling her we must rely on that, and not on our own works—"my works" says she, "I think no more of my works, than I do of the flies that are flying about the room here,—Jesus is my all." I spoke of the wondrous love of Christ, and oh! says she, "as I lay here and think of the goodness of Christ, in coming down to die for me, it fills me with admiration and gratitude." She seemed to be filled with patience and resignation. "If it be my Lord's will to take me this morning," says she, "I would say, thy will be done."—After prayer, as I was about to bid her adieu, she breathed a blessing on me, praying for the Lord to strengthen me to my labour.—Upon my repeating to her the lines:—

"Jesus can make a dying bed,  
Feel soft as downy pillows are:"

She completed the Stanza thus:

"While on his breast I lean my head,  
And breathe my life out sweetly there."

I trust we shall meet in heaven.—*Phil. Rec.*

## THE DAY OF GRACE.

Gospel times are like summer days, sweet and clear, full of light and beauty. We may say with truth, that God hath not been as a cloud of darkness to us; for these are days of grace, that are full of the beams of mercy. Yet how slowly and sadly do many waste these precious days, and neglect these golden opportunities! What time shall that soul find to repent in, that shall be hardened in these melting times! Oh! wo unto that soul for ever, upon which the shadows of the evening of death are stretched out, and which has never yet set out for heaven!

## THE OFFICES OF CHRIST.

O how precious, how excellent to the believing sick soul, are the essential, personal, mediatorial, and relative excellencies of the Redeemer! I will believe in his godhead, mission and offices. I will rely on his obedience and death, as a good and solid ground of pardon and acceptance with an offended Jehovah. O thou angel of the covenant! let the power of thy grace be felt in my heart.

## REV. MOSES YOUNG.

This excellent man died at Romulus, N. Y. on the 15th ult. deeply lamented. The following extract is from an obituary notice in the Western Recorder:

During the nine years and a half of his ministry, more than two hundred members have been added to the Church of Romulus, most of whom are the fruits of three revivals with which the Lord of the harvest has answered his prayers, and blessed his labours. Since the commencement of the last revival, (a little less than two years ago,) his own heart has appeared to be uncommonly warmed with the love of God; and we can now see that he has been rapidly maturing for the blessedness of heaven.

During the last days of his sickness, his mind was considerably disordered in consequence of violent fever; yet it was manifest from the whole strain of his conversation that his thoughts were almost entirely on the subject of religion. Among the last expressions which he was heard to utter with clearness and distinctness was, "Glory to God in the highest, and on earth peace: good will to-ward men"

Terms of the *Intelligencer*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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